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ers of African descent has not been addressed before in such a concise way. The numerous roots and plants used by the black Caribbean specialists reveal the closely interconnected nature of the body, society, and the natural world. All this makes one suspect that Quassie (ca. 1692–1787), the famous slave in Suriname, was not a unique figure but just one link in the chain of practitioners who transformed black Atlantic epistemologies into a black Caribbean art, one that had its own sensorial methodologies and that was attuned to local dynamics of power construction.

**Ineke Phaf-Rheinberger**

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**Ole Peter Grell; Andrew Cunningham** (Editors). *Medicine, Natural Philosophy, and Religion in Post-Reformation Scandinavia*. x + 220 pp., figs., index. London: Routledge, 2017. £95 (cloth).

Scientific Revolution narratives—perhaps because of language barriers—have very much centered on England and, to a lesser extent, on France and the Netherlands. Ole Peter Grell and Andrew Cunningham's volume, *Medicine, Natural Philosophy, and Religion in Post-Reformation Scandinavia*, brings a new local focus to the debate that is important for the bigger picture. Scandinavian natural philosophers traveled extensively, they exchanged knowledge and expertise in almost all the important centers of learning, and they published textbooks that were widely read in other European countries. Yet we know very little about their backgrounds, their home universities, and the general philosophical, political, and religious climate in the Northern countries. Jens Glebe-Møller ends his chapter on the Danish educational reformer Holger Rosenkrantz, "the Learned," with a quotation from the English natural philosopher Samuel Hartlib stating that Rosenkrantz "was framing by education and learning a New Commonwealth being the father of every one in particular" (p.114). No other quotation can better express the relevance of this volume.

The book results from an interdisciplinary workshop, held at the University of Copenhagen in 2013, that brought together church historians and historians of science and medicine. It argues that early modern Scandinavian natural philosophy was rooted in the religious and political arguments of the Lutheran Reformation. Scandinavia early on experienced Reformations that were felt not only in the political domain but also by natural philosophers working at universities, courts, workshops, and observatories. In two introductory chapters Cunningham and Joel A. Klein discuss the influential Wittenberg educational program that proved to be of paramount importance in Scandinavia and the northern German territories. Cunningham argues that although Luther had been keen to remove Aristotle from the academic curriculum, Philipp Melancthon reintroduced him in reaction to the political threats that evangelical radicals posed to the success of Lutheran Protestantism. Klein analyzes how Daniel Sennert profited from the Melancthonian emphasis on Aristotelian natural philosophy in his medical reforms in pathology and pharmaceutical therapy based on chemistry.

Among the best known natural philosophers discussed in the volume are Tycho Brahe, Caspar Bartholin the Elder, and Thomas Bartholin. Yet the authors move beyond the familiar stories. Signe Nipper Nielsen, for example, is not focused on the history of Thomas Bartholin's discovery of the lymphatic system in humans. Instead, she examines his work on monstrous births and argues that his fondness for marvelous occurrences in nature was a religious quest. Adam Mosley takes a look at the works of Brahe's assistants, in particular Cort Aslaksson and Christian Sørensen Longomontanus, whose works were Tychonian (i.e., they maintained the spirit but not the letter of Tycho's approach and ideas) and in line with a longer Melanch-

thonian tradition of studying the heavens. Terhi Kiiskinen, Matthew Norris, and Martin Kjellgren discuss the nonacademic works of the Finnish astrologer and almanac writer Sigfrid Aronus Forsius, the quest of the Swedish polymath and royal antiquary Johannes Bureus to recover the lost *prisca astronomica*, and the magic and healing of the Swedish minister Ericus Johannis Prytz.

What makes the book stand out from comparable works on early natural philosophy and religion is that it includes chapters on the Scandinavian Reformation and educational reforms written by church historians. These chapters do not necessarily include discussions of natural philosophy, but they sketch the Lutheran/Philippist world of which the new philosophies were a part. By including this work, the editors bring in the importance of the Reformation while cleverly avoiding the tricky question of which aspects of natural philosophy were specifically Lutheran or Philippist. In fact, some chapters even argue that orthodox religious views were surprisingly unimportant in natural philosophical writings. Grell, for instance, shows that the importance of Lutheran piety as a motif for practicing medicine had almost disappeared by the end of the seventeenth century. Kiiskinen likewise argues that Forsius chose a nonconfessional approach. And Mosley emphasizes that, although Lutheranism was important in Tychonian astronomy, it is misguided to look for typical Melanchthonian elements.

Grell and Cunningham are known for their argument that early modern natural philosophy was essentially a religious undertaking. Cunningham's question "What was the God of early Lutheran Protestantism like?" (p. 10) further exemplifies their quest to take into consideration as well denominational differences and their specific effects on natural philosophical investigations. This is an important question that historians of science will need to answer. The present volume offers important material that supports the Grell/Cunningham thesis, as well as contributions that downplay the importance of denominational differences. The question remains to be answered: How important were denominational differences after all?

Rina Knoeff

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**Miguel Á. Granada; Patrick J. Boner; Dario Tessicini** (Editors). *Unifying Heaven and Earth: Essays in the History of Early Modern Cosmology*. 351 pp., figs., index. Barcelona: Universitat de Barcelona, 2016. €30 (paper).

This volume draws on Alexandre Koyré's thesis as to the role played by cosmological issues in the intellectual and spiritual crisis of the sixteenth and seventeenth centuries. The "destruction of the Cosmos" theorized by Koyré is discussed both in the light of the discovery of new sources—for example, the manuscript on the comet of 1618 by Michael Maestlin, analyzed by Miguel Granada—and through fresh interpretations of well-known authors such as Copernicus, Kepler, and Giordano Bruno. The volume also contains essays on the role of lesser-known figures in the cosmological debate. Pietro Daniel Omodeo examines the career of Daniel Cramer (1568–1637), a Lutheran theologian, Scholastic philosopher, and professor at the Gymnasium Stettin (now Polish Szczecin), analyzing his attempt to provide a metaphysical justification for the astronomy of Tycho. Omodeo demonstrates that Cramer, while adhering to the geoheliocentric view of Tycho, based his metaphysical theory of planetary motions on separate intelligences described by Aristotle as unmoved movers. Patrick Boner focuses his attention on Johann Georg Herwart von Hohenbug (1553–1622), a friend and patron of Kepler and correspondent of Tycho, to whom he turned for his creation of a new and controversial chronology. Boner highlights Herwart's links with Tycho and Kepler as an example of patronage in the dissemination of scientific knowledge during the early modern period. In particular, he focuses on the correspondence between Herwart and Brahe, showing how Herwart sought the help of